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ABSTRACT

A seminar was held on the theme of human rights education. The seminar was thought to be the first to cover the theme of human rights in the context of nursery school and pre-primary education. The objective of the seminar was to alert teachers, educators, and teacher trainers to human rights and to ways of introducing the subject of human rights at the pre-elementary level. Participants, who came from eight Council of Europe member countries, included teachers, teacher trainers, advisers, and inspectors. The lectures included in this report cover: (1) a few points designed to stimulate thought on the birth of hatred of others; (2) constituent aspects of stories, the function of the marvelous, and the search for meaning; and (3) human rights education and nonverbal communication among the very young. Workshop discussions are summarized. Concluding remarks focus on human rights education as education, in practice, as education of the person, and recommendations are offered for applied human sciences into teacher training. (RH)

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40th Council of Europe Teachers' Seminar on "Human rights education in pre-primary schools"

Donaueschingen, 20-25 June 1988

Report

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COUNCIL FOR CULTURAL CO-OPERATION

40th European Teachers' Seminar

on

"Human Rights Education in Pre-Primary Schools: Educating children to be receptive to others and to diversity in society!"

Donaueschingen, Federal Republic of Germany
20-25 June 1988

Report by

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INTRODUCTION

The Fourtieth Council of Europe Teachers' Seminar was held in the Teacher Training Institute at Donaueschingen in the Federal Republic of Germany, from 20 to 25 June 1988, on the theme of Human Rights Education.

The originality of the seminar lies essentially in the level of schooling, or more correctly the level of education being dealt with. Here, for the first time, nursery school and, more generally, pre-primary education is confronted with the theme of Human Rights.

In an introductory note, the Council of Europe's School Education Division reminded us that six European Teachers' Seminars on Human Rights Education in Primary and Secondary Schools have already been held in Donaueschingen and in the Council for Cultural Co-operation (CDCC) member countries, but that no seminar to date has focussed on Human Rights Education in pre-elementary schools. The Council of Europe considers that a seminar on this subject constitutes an innovation: it is both in keeping with its philosophy, which advocates continuity between pre-elementary, primary and secondary levels and demonstrates that "the concepts associated with Human Rights can and should be acquired from an early age" (Recommendation No R (85) 7 of the Committee of Ministers).

The participants from eight Council of Europe member countries included teachers, teacher trainers, advisers and inspectors. As pre-school education is not the responsibility of the school systems alone, it would also have been desirable for day nursery staff, child care personnel and parents to take part in this seminar. However, the variation of institutional structures from one country to another, and the multiplicity of procedures and of persons likely to foster the education of very young children considerably complicates the task of grouping them together within the framework of a seminar. The idea must, however, not be abandoned, considering the importance of educational harmonisation and coherence at that age.

With that in mind, the participants took advantage of the evenings left free by the seminar, to exchange information about educational structures in different countries in the context of pre-school education. Video materials and organization charts were shown by way of illustration.

The objective of the seminar was to alert teachers, educators and teacher-trainers to Human Rights and to ways of introducing the subject at the pre-elementary level. Numerous other seminars having dealt with Human Rights philosophy, legal basis, and history, this one was to concentrate on the educational aspect. Numerous documents (reports, recommendations ...) had been sent to the participants beforehand so that only a minimum of information needed to be conveyed at the seminar, thus facilitating discussion.

The organization and success of a seminar depend, it is true, on the quality of the discussion; but it would be unjust not to mention other factors which made this seminar special among European gatherings.

The warm welcome offered by Mr. Albert PFAFF, Director of the Donaueschingen Academy for Teachers' further Training, and the helpfulness of Mr. Martins HERRMANNS, Pedagogical Counsellor, contributed considerably to the success of this seminar.

The Council of Europe's School Education Division provided secretarial services, and encouraged cohesion among the group of participants and helped to make the seminar a success.

WAYS OF APPROACHING THE ISSUE

Introductory Report by the Director of the Seminar
Martine ABDALLAH-PRETCEILLE

That this seminar is being held at all is from the outset something of a challenge. Isn't it a challenge, after all, to want to discuss Human Rights Education in pre-elementary schools? Mocking smiles, astonishment, sceptical interest ... these are the initial reactions to the idea.

This incredulity corresponds, in fact, to a series of questions and problems which elicit differing responses depending on where and when they are posed, or which may, sometimes, not have any answer at all, thus producing a certain amount of vagueness in the actions undertaken.

The first question concerns the definition of the status of very young children, and their individual and group representations. As every one knows, since the famous work done by Ph. ARIES, depending on the period and the place, different characteristics and different roles are attributed to children.

What concept underlies the idea of offering Human Rights education in pre-elementary schools? The group discussions will not be able to ignore this sort of question. It is therefore necessary to define the premises together.

The second kind of question especially concerns the approach to Human Rights. Without embarking on an exhaustive explanation of the idea, it is worthwhile to ponder over the broad spontaneous consensus on which the notion of Human rights is based. In their study of political philosophy "Des Droits de l'Homme à l'idée républicaine" (1), Luc FERRY and Alain RENAUT insist on the need for serious thought, which alone can guarantee the long-term validity of any educational action undertaken. We shall draw heavily on their analysis and reaffirm, with them, that "while the renewed consensus over reference to such principles is apparently now taken for granted, nevertheless certain doubts or disappointments are coming to light concerning the specifically political implications of Human Rights rhetoric. It is important to question the very object of this consensus: because if reference to Human rights is not now subjected to questioning, there is a great risk that as a result this reaction will get bogged down in ideology or even self denial. It is from such a point of view that philosophical questioning - that is to say an investigation into the basis or conditions justifying such-and-such a stand - seemed to us, in the light of this reactivation of legal humanism, to be not only philosophically legitimate - if philosophizing has anything to do with thinking what is - but also politically necessary - if one agrees that contemporary history has too often seen the spectacle of emancipation projects which abort or turn into their opposite - in order that, this time, we not spare ourselves the trouble of thinking." (2)

To be sure, the object of our seminar is not to dwell at length on Human Rights theory as such: but it is doubtless useful to point out that teachers receive no specific training in this field, and so therefore an analytical detour appears indispensable. Human Rights have often been discussed in connection with particular events or historical circumstances, but never, or at any rate rarely, with the specific intention of Human rights training. Yet are convictions a sufficient basis for educational choices? One fears the answer is no. The mistakes, even the failures, observable when multi- and intercultural pedagogies are introduced, remind us cruelly of the necessity of conceptual and methodological rigorous.

All education has two levels of reference, that of the content of the teaching, and that of educational values. We will not dwell on the content specific to Human rights education (texts, dates, international trials ...), on one hand because everyone is in agreement on this aspect of the problem, and on the other because pre-elementary school is not affected by that kind of very factual training. However, Human Rights education supposes adherence to certain values. It would seem, however, that beyond a spontaneous adherence, there is little agreement and "the definition of democratic values remains debatable" (3), despite progress achieved in this domain.

Pre-school Human Rights education is situated at the level of values, that is to say the inculcation of social and moral references. The fact that this inculcation takes place implicitly, and often in homeopathic doses does nothing to change the nature of the problem.

Currently, and in the near future, Human Rights education will require more than formalist adherence. Values are right at the heart of this kind of education. Asking ourselves about Human Rights education for the very young means putting educating before teaching. To be sure, the education aspect has never been utterly obscured in analyses and propositions made in the context of compulsory schooling, but the readiness of answers in terms of teaching content has often supplanted consideration of the educational aspects, which are more fundamental and more complex.

The third series of questions, which stems from the preceding ones, concerns methods of application. Specifically, pre-school education raises the problem of the educational co-responsibility of the parents, the school, and public bodies. Furthermore, social changes are forcing the schools to assume an ever greater role in socialization. Although, despite some differences, compulsory school education is largely similar from one member country to another, the same cannot be said of pre-school education. The extreme diversity of situations (responsible bodies: national education authorities, social and medical services, parents ...; importance of associations and of private initiatives ...) lends itself to flexibility and adaptability, without however giving up overall coherence.

Thus, regardless of the organisation and degree of involvement of the member countries, pre-school education elicits some fundamental questions on the nature and purposes of education. Although the joint responsibility of public bodies, parents and the schools is not questioned, nevertheless the possibility of disagreement, even conflict, over which values to inculcate must not be ignored. Therefore, how to go

about resolving this type of contradiction? How to reconcile the needs and rights of the children with the rights and wishes of the parents? Can Human Rights education be content with ideological neutrality? Does it not, by its very nature, lead to a reconsideration and a redefinition of that notion? In the same line of thought, is not the weight of local organizations likely to accentuate dissension?

As a matter of fact, the introduction of Human Rights education into the schools revives questions about the nature and role of the schools within society as a whole. This is an important issue and the whole Human Rights question depends on it. Following technological changes, schools are confronted with social changes, which are of a different sort and which require a departure from the neutralization of values.

For all the reasons we have mentioned, it really is a question of meeting a challenge. However, the way has already been cleared, and we are not starting from scratch. In the interests of coherence, and because of the need to situate serious thought in a historical context, it would seem useful to review, however briefly, the work and seminars carried out under the responsibility of the Council of Europe:

* 17-20 May 1983, in Vienna (Austria): A symposium on Human Rights education in Western European schools was attended by a large number of teachers.

* 28-30 May 1984, in Livry-Gargan (France): The same theme was taken up at a further seminar.

* 4-10 October 1985, in Denmark: A third seminar was held on teaching and learning about Human Rights in the compulsory education system.

* 9-12 December 1986, in Carvelos (Portugal): A similar seminar was held on secondary schools.

* In Donaueschingen, two other seminars on the subject were held in June 1985 and November 1986.

The reference basis for these seminars was Recommendation No R (85) 7. The appendix to this recommendation suggests very clearly that "concepts associated with Human Rights can and should be acquired from an early age. For example, the non-violent resolution of conflict and respect for other people can already be experienced within the life of a pre-school or primary class."

Here in Donaueschingen, Professor Klaus SCHLEICHER reaffirmed (November 1986) that Human Rights education (that is to say the respect for other people and other cultures) must begin at pre-school or elementary school level, bearing in mind the process of political socialization, and in agreement with the family. (4)

The pedagogical model arrived at through these different seminars is oriented around a few propositions such as:

* The need to jointly offer not only Human Rights teaching but also education based on individual and group life experience. It is not a matter of philosophizing or theorizing about Human Rights, but rather of offering an education conducive to a commitment to the respect and defense of them.

* This education should be situated in a propitious school climate, that is to say one where mutual respect, freedom of expression, equity and justice are obligatory. It is to be feared that much has yet to be done in this direction.

* Collaboration with parents and public groups is seen as a guarantee of efficiency.

* Human Rights ought, furthermore, to underpin the school system as a whole. All subjects can, in fact, in one way or another, illustrate the Human Rights attitude. Professor REVEDIN reminded us, in the course of an earlier seminar, that "Human Rights education is the antithesis of dogmatic sloganising".(5)

* The development of intellectual and social aptitudes is inseparable from a Human Rights premise. It is important to note that reference to the acquisition of social aptitudes in this context are getting clearer, and the latter are becoming increasingly distinct from the objectives of socialization which have been, until now, the established means of applying social parameters. This evolution is significant, as it constitutes one of the essential foundation stones on which to build up Human Rights education. It is of such importance that some participants in a previous seminar considered that a good all-around social education centred on learning the skills of living together and developing good interpersonal relations covers the useful aspects of, and sets the ground-work for a more explicit examination of Human Rights problems in secondary schools. They felt, furthermore, that a good social education in connection with Human Rights included:

. the development of a positive self-image;
. learning in co-operation with others;
. an increased awareness of one's own environment;
. the acceptance of differences but also the recognition of fundamental similarities between people;
. the development of aptitudes for communication - the ability to listen, or to express an opinion, for example;
. the development of aptitudes for decision-making;
. the development of aptitudes for the resolution and prevention of conflicts. (6)

To be sure, specific Human Rights questions must not be neglected, and the setting-up of social and civic education constitutes a major priority for the years to come. It is a goal to be translated into operational terms of skills and aptitudes which we have yet to specify and formulate.

From this point of view, it is indispensable to remember that we are not advocating an authoritative and purposive concept of socialization, a concept which basically implies a normative pedagogy of inculcation without regard for the process of assimilation of standards and values. On the contrary, we regard socialization as the formation of the individual as a social being, through an active rather than a passive process, which demands the elaboration of a pedagogy of involvement and responsibility. It is no longer a matter of socializing a person, but of giving the individual the means to build and organize his own socialization as an openness towards others.

The sub-title of this seminar - "Educating children to be receptive to others and to diversity in society" - situates from the outset the context as well as the spirit in which the analysis will take place. We need to focus our thoughts on those points which appear not only essential but which would seem to constitute the very corner stone around which Human Rights education in pre-school education is to be oriented. Education towards dealings with Others and towards plurality are areas which do not belong to the cognitive domain but rather correspond to social and human aptitudes. Of course they are not the only ones, and it will be up to the participants, in the course of the group discussions, either to criticize them or to propose others.

Encountering the Other, in all his diversity and universality, more than ever conditions a person's social behaviour. It is obvious that the corollary to this priority is an effort towards elucidation and self-identification of one's own image of oneself. Let us remember, in that context, that the processes of rejection, of preference and of fear of others are set in place long before knowledge, and that pre-school education constitute therefore the ideal place. But there must be no question of objectivation nor of instruction, but rather of impregnation, of mimesis and of homeopathic doses.

Insofar as the adult has here more than at any other level of schooling the role of chief example and identificatory model, care must be taken in the choice of the teacher's modes of questioning, as well as in his manner of being and doing. Whereas, in cognitive knowledge and instruction, content may be considered to be most important, in the area of education of the whole person, the implicit and what is left unsaid take on prime importance. As a result, teachers will have to have to consider not only what they are doing but also what they are.

An introduction to Human Rights education, far from being an addition to teaching and/or training, calls for a real change, and requires that schools objectify their ethnic choices and social values. Only if they do so can Human Rights education hope to be more than makeshift remedy or a fancy delusion.

Three distinct themes will be the basis for our discussion. They correspond to talks under three different headings, thus guaranteeing the complementarity of approaches:

* The development of hatred in children. Mr. Cl. SCHAUDER, a psychologist and psychiatrist, will focus on aggressive behaviour among very young children, and will try to show how cultural elements sublimate these tendencies and how the environment can absorb and destroy them. The role of the educator is, in this light, of utmost importance, and it would be fitting to elucidate its principle elements.

* The story, a privileged means of child education and supreme territory of the imagination, can also be defined as a discursive process sustained by a semiotic universe, that is to say by a particular vision of the world. Altan GOKALP, who is an ethnologist, will try to explain to us how, beyond specific universal and cultural characteristics, the Other is the object of fantastic fixations, and how stories focalize the earliest experiences of strangers and strangeness.

* Although too often over-shadowed by the importance given to language in its linguistic dimension, the non-verbal nevertheless represents the main mode of communication and expression for very young children. Micheline REY, from the Department of Public Instruction in Geneva, will speak to us about incomprehension and tensions which prefigure communication break-downs and hence rejection and antipathies. "From birth onwards, the child is not merely involved in the play of verbal interactions and the appropriation of techniques. It is also implicitly learning the body attitudes (looks, mimicry, postures) which prepare and condition social behaviour in the minutest details of daily life, and in intimate relations which call upon its own body and/or the bodies of others." (7) Play, motor activities, table manners and sleep habits ... everything carries meaning and hence is susceptible to mis-interpretation. There is no scarcity of examples illustrating the importance and necessity of recognizing the non-verbal in everyday living.

These three themes were selected because of their both fundamental and pragmatic nature. They are likely to provoke properly targetted answers and contributions, and to relate to one another both research and the very practical considerations of teachers.

While it may be true that there is a general consensus on Human Rights, their application and up-dating in social and political contexts, as well as in the field of education, are not without ambiguities and contradictions. So, without wishing to engage in controversial considerations, it seems fitting to highlight what is implicit, and to focus on the participants different concepts of Human Rights. Orientations and educational choices are neither impartial nor absolutely valid, as they are based on presuppositions which are best clarified.

The diversity of institutional structures responsible for pre-school education considerably complicates the practical means for fitting Human Rights into education. What is more, to date no education has been identified as being a true Human Rights education. It will therefore be up to the participants to seek out potential points of reference as well as those specific education actions likely to pertain to Human Rights. Although we cannot hope to draw up an exhaustive list, it will be a matter of pointing out a range of possibilities. However, there is a not inconsiderable risk of dispersal and dissolution of the specificity of Human Rights, and it will be important not to transform this education into a pedagogical catch-all which would ultimately lead to a negation of the very reasons for needing to promote specific education.

It goes without saying that the absence of any factual content obliges the teacher to depend on other principles and especially to design tools and methods which have never before been tested. In the field of Human Rights education, it is not possible to refer to earlier experiments. Teacher training, in this respect, constitutes an essential asset for setting up this kind of educational policy. To be able to specify what is expected in this area would improve recognition and application of the teaching of moral values, and especially of Human Rights, as a priority condition for the success of educational activity.

Finally, Human Rights education at school not only re-introduces the notion of values but also prompts a reconsideration of education in terms of education of the individual, which is currently one of the possible answers to the deep social changes taking place.

A modern, active school does not limit itself to simply integrating technology, but must also enable each individual to build and conduct his own social behaviour in the respect of others.

NOTES

1. FERRY L. and RENAUT A.: Philosophie politique vol. 3: Des Droits de l'Homme à l'idée républicaine, Paris PUF 1985

2. Ibid p. 12-13

3. Ibid p. 15

4. Council of Europe 34th European Teachers' Seminar on "Human Rights Education and the Teaching of Social, Civic and Political Education", Donaueschingen 17-21 November 1986 (DECS/EGT (86) 74 E)

5. Symposium on "Human Rights Education in Schools in Western Europe", Vienna, 17-20 May 1983 (DECS/EGT (84) 25)

6. Council of Europe 28th Teachers' Seminar on "Human Rights Education in Primary Schools", Donaueschingen, 24-29 June 1985 (DECS/EGT (85) 46 F)

7. TAP P.: Appropriation du corps et acculturation, in L'Interculturel en Education et en Sciences Humaines, VOL 2, p. 480, "Le Mirail" Toulouse University, Publications Department, 1986

A FEW POINTS TO STIMULATE THOUGHT ON THE BIRTH OF HATRED OF OTHERS

Summary of the lecture by Claude SCHAUDER

1. SUFFERING, HATRED OF OTHERS AND RACISM

Today, when racial and xenophobic hatred is flaring up nearly everywhere, even in our so-called civilized countries, and when violence is justified by arguments of a by-gone age, we invite you to reflect on the question of hatred of the other, and on its origins. Real Human Rights education cannot ignore what is at the root of one of the most common phenomena shared by mankind. It is not possible to fight efficiently against something unless one understands how it works.

It is very difficult to consider oneself the equal of another, insofar as the other is different. "All men are created equal" is, in fact, an affirmation which everyone's personal experience contradicts. Namely: all men are equal, but some are a little more equal than others, because "different" is most often associated with terms like "superior" or "inferior", "better" or "less good". (Above and beyond all else, difference is the source of power balances which govern the living world.)

A whole series of social and political "values", which are perfectly rooted and acceptable in our culture, spring from this fact: nationalism, the favourite son of patriotism, which latter gives rise to all the chauvinisn and xenophobia which riddle our everyday speech.

This xenophobic climate (or what induces it), in which so many children wallow, is elsewhere contradicted by egalitarian speeches broadcast in schools, parishes, and youth movements. Thus there clearly appears a kind of double-speak (double-bind) in which the child is caught up. He is in fact confronted with hearing simultaneously remarks denying any superiority or inferiority to that which is different, and comments where in the name of faithfulness to the land, or the region, or the flag, hatred and scorn of foreigners are expressed, and where racial statements are made with complete impunity.

Take a look at the glaring and deplorable proof in certain political speeches, the shouts of spectators at some international matches, or yet "simply" the assassination of foreigners on the pretext of having "an ugly mug".

Moreover, far from being cancelled out by moralizing or reasonable talk, one is forced to recognize that it is the element of hatred, or of scorn, or simply of condescension which children retain. This will make its mark in the concept of the world and of mankind which the child is constructing for himself. This is the case, particularly for young people with psychic or social difficulties, who are ill at ease and especially who have a wealth of stored up aggressivity and violence which is little understood - even by themselves - and difficult to express. For these young people, such ambiguous or contradictory talk merely offers the same elements as the officially racist ones: "derivatives" where letting off steam is authorized, "scapegoats" - which they will readily become as they grow older -, but they will be hard pressed to give these up in order to face the real nature of their problems.

Some explanations concerning the origin and nature of these phenomena

The ease with which these thought processes manifest themselves, possibly brushing aside the groundwork laid by educators intent on proving the notion of equality, obliges us to take a closer look at what makes man so spontaneously take this attitude towards others.

For if it is true that the slope towards this kind of thinking is so easily taken, and if it is true that it is infinitely more common to feel this kind of reaction rising up in oneself than any spontaneous attraction for the unknown or the different, then the question of the nature of this hatred looms large.

In the aftermath of the awful period from 1939 to 1945, research workers attempted to demonstrate that racist thinkers, who maintained the innateness of hatred of "inferior" others, were mistaken. The horrors spawned by nazism and fascism were more than enough to justify trying to demonstrate that it was education which provoked this pretended "natural" rejection, and that it was merely the perverse intentions of the adults which surfaced in children who had been, so to speak, conditioned to such reflexes.

Already before this period, the Americans had been forced to consider the causes of racism which was rampant in their country. For them, children were in no way racist, but only became it. To substantiate their demonstration, they repeatedly cited examples of black children getting along just fine with white children up until the "educating" influence of adults took hold. However, their conclusions needed reviewing and refining, as there were repeated instances of begging the question. In fact, the absence of innateness could not possibly be deduced from these observations, insofar as "innate" has never meant "that which is manifested at birth" nor "in the first years of life". The fact that very young children did not spontaneously manifest racism could just as easily signify that such manifestations of an innate feeling had to wait for the age of reason or adulthood before being spontaneously expressed.

Racism and xenophobia would thus have to be recognized as the result of maturing on something innate: "modern" racist thinkers took advantage of this argument to challenge the Americans' research and question their conclusions.

As it happens, work done by psychoanalysts shows very clearly that the real issue is elsewhere, insofar as the influence of the socio-cultural environment would appear to be secondary, not to innate or "natural" tendencies, but to the psychological after-effects of certain children's early relations with those around them. These determine, in fact, the feelings of security or, on the contrary, of concern or even anxiety which can scar an entire childhood, or even a whole lifetime.

Since Freud, we have known all about the "innocence" of the young in Man, supposed to come into the world "naturally" good, and about the existence of impulses, fantasies and desires right from the first moments of life, with their inherent potential for the best and for the worst, seeds, as it were, of goodness but also of violence. We also know that how these different elements develop depends, to be sure, on the surrounding environment, in the broad (socio-cultural) sense of the word, but also on the immediate surroundings of the first few years, and on the affective relationships encountered and established by the child.

Thus it can be said, in a very simplified way, that early relationships induce a suffering that cannot be expressed and so must be suppressed, fostering the unobtrusive or even outright secret development of the seat where hatred of others can blossom.

This hatred appears to be a kind of defense against deep-seated suffering, the result of not only physical but also mental violence consciously, or more often unconsciously, inflicted on the very small child.

Children are still too often the "object" or the focal point of predicaments specific to the adults around them, serving to "show off" parental narcissism or on the contrary as an outlet for libidinal - even possibly sadistic - impulses: they sometimes find themselves very alone and confused. This suffering is all the more difficult to live with when adults have not given the child words to overcome that which, festering in unsaid silence, turns into tragedy.

In this way, any number of little secrets (shameful or hard to verbalize) which it was thought better to hide and of which the alert child nevertheless catches a few fragments, give birth to guilt or horror. What is left unsaid, ambiguities, and misunderstandings all contribute in this way to the violence of which children are too often the victims. Self-hatred can under those circumstances take on devastating proportions, and can even lead some of them to destroy themselves. Many psychic and also somatic disorders are witness to this suffering or this self-hatred.

Through mechanisms such as projection, ego-splitting or phobia, the subject can partially rid himself of this suffering, and self-hatred may turn into hatred of others.

In his book "It's for your own good" (1), A. MILLER showed how the violence of education and of certain teaching methods leads to hatred. For our part, we consider it advisable to extend the field of investigation to cover other phenomena less tied to objective reality and more in keeping with the imaginary and symbolic dimension on which children are obviously dependent (2).

When a child is confronted with a racist social "statement", or a racist cultural environment in which he is growing up, his fears and sufferings are picked-up, channelled, and ordered in the form of "elective" fixations which will be brought to bear on certain races, certain skin colours or religions. In that case, the psychic mechanisms involved will be those whose existence we mentioned earlier (projection, phobia, and ego-splitting), which come into play when an individual finds himself confronted with something he dislikes or fears.

Projection: In the case of racism, everyday remarks offer projection onto members of another group: it is said that Jews are greedy, Arabs are violent, Gypsies are thieves, Blacks are lazy or sex-maniacs, Orientals are hypocrites, etc... For this type of projection to be effective, it is necessary to be able to identify a category of people to which one manifestly does not belong, which one can detest and reject without having to get to know them or judge them individually, hence without guilt. These thus become the bearers of unpleasant traits and vile feelings from which the person who is projecting can free himself, thereby being purified, which enables him to feel superior.

One might mention here the story of a distinguished young man from a good family who, after making a few equivocal remarks about Jews was asked to explain what a Jew was for him, and who replied: "It's someone you can feel superior to".

Naturally this superiority, and this purification, are had at a price: henceforth the groups of people thus saddled with all that is vile and unpleasant appear hostile, dangerous and evil. Even those who are obviously weak and dominated are suspected of shadowy powers and underground dealings.

In the same way, feelings of fright and anxiety within oneself are projected onto others. This would seem to be the case in the rejection of the elderly, the infirm, the handicapped. (3) In the same way sexual violence is attributed to Blacks, as a means of dealing with the fear engendered by one's own sexuality.

Phobia: In this case, racism leads to repulsion for the sight or touch of such and such a colour of skin, to finding that red-heads smell, to being unable to tolerate being near people of such and such an ethnic group, etc...

Ego-splitting: As for ego-splitting, that is to say "the existence within the same subject of two different psychic attitudes which are opposed to and independant of each other" (FREUD), it rounds out these steps, by allowing an apparently normal, civilized individual, subject to all the required moral and social inhibitions, to separate off a part of himself which can get away with anything concerning members of the rejected categories.

People belonging to these categories are then dehumanized, and become in the eyes of the racist a kind of cattle, or even utility objects to be used and then thrown out when they are no longer of service: objects to be exploited for their strength, hair, teeth, fat, bones, or which can be destroyed for amusement, without feeling in the least bit mean or cruel.

We know that the worst torturers in the concentration camps could very well be affectionate parents and show great tenderness towards their household pets.

All these psychic mecanisms are in a way protective measures, "hygenic" and "healthy" measures (4) intended to preserve the narcissism and inner coherence of the individuals who employ them. Many subjects who find themselves in difficulty can be reassured because of them.

Because of this, racism can be seen as one of the results of being ill at ease, and its universality can be explained by that of psychic suffering.

To be sure, the mechanisms described above, although the basis of racism, are nevertheless not enough by themselves to sustain the development of a racist society. In order to do that, certain social and cultural conditions must be brought together: prejudice against the minority or minorities in question must enjoy a degree of consensus, a pseudo-scientific (and generally ridiculous) theorization must prop up these prejudices, and some external tension must sustain the whole thing.

Certain politicians are quick to discover the profit to be gained from thus channelling public passions and anxieties. When they manage to rise to power and introduce discriminatory legislation, they put themselves in tune with popular feelings, thus reinforcing their rise, while reassuring and freeing from guilt those who would not be comfortable with their own violent feelings.

When these political and social conditions are not met, and where the expression of racism is censored, psychic suffering and the regulatory mechanisms described above come to light in other displays of violence. These are psychopathy and certain kinds of delinquency. (5) This explains, moreover, why fascits, nazi and neo-nazi militia, paramilitary "hit squads", K.K.K. and the like are populated by so many "old" (!) hooligans or criminals, neurotics and perverts, who are supposedly reformed but are really only "converted" to legalized violence.

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* *

To sum up, we can therefore say that the battle for Human Rights and against racism implies not only a struggle against political and socio-economic conditions which drive destabilized societies, or those facing crises, to seek scapegoats as an outlet for their frustrations, and to try to re-establish their own identity at the expense of certain target groups; it also implies a fierce struggle against the origin of racism: hatred.

This last can only be eradicated through a fight for psychic well-being, and through the prevention of early relational disorders. The suffering and violence inflicted on children should be the first target: of course those outrages which are seen and heard and which produce "child martyrs", but also those which, though more unobtrusive and insidious, impregnate our educational and pedagogical methods.

2. THE ROLE OF THE SCHOOLS IN THE STRUGGLE AGAINST HATRED AND RACISM

By bringing to light the mechanisms on which racism is based, and their link with early relational disturbances, we are prompted to ask ourselves about the possible actions of teachers and educators as regards the defense and promotion of Human Rights.

If hatred of others is rooted in the early history of the subject and in the disruptions of his affective life in the first few years, how can adults outside the family cell hope to work to good effect?

In answer to this question, we must remember the importance of school on the subject's structuring (6), and also the existence of perturbing or stimulating mechanisms, which either inhibit or facilitate, depending on what the school sets up generally in the children's lives and especially in their sub-conscious.

We must also remember the debatable role which schools assume when, in the ignorance of the way children function and even what they need, they consider themselves able to design a teaching system based on the obvious and immediate aspects of cognitive processes, and make the children suffer the consequences of this ignorance.

Finally we must remember the way in which, by use and abuse of certain techniques, schools sometimes endanger not only all chances of learning but even all chances of evolution in some children who are stigmatized and denarcissized, children whose personal or socio-cultural handicap ought on the contrary to be reason for help and support.

When facing these realities, whose effects they see in their practice, psychoanalysts must draw attention to them and point out that there are prior conditions for intellectual learning and for intelligent use of the knowledge to be acquired: the first of these is that the child should already have a minimum awareness of self, of his "I" and "me".

But what does this child know of himself, when he first arrives at school, what does he know of the others he meets there, what words, what sentences can he use to make something of it all which will not leave him all alone with the fantasies, spawned abundantly by any new situation, which he is verbally unprepared to cope with?

His past family experiences have only supplied him with words to deal with the school, and it will sometimes take time before he can even understand what it "wants" of him. How many children do we see, aged 7 to 8, who are still "objects" put here or there, for whom going to school has nothing to do with a promotion reserved for big children who are lucky enough to be able to learn to read, write or count? For how many of them is school just a place of compulsion, where they will no longer be allowed to move, come and go as they please?

Much more often, the child arrives there still caught in the meshes of Oedipus, which will give his school life specific contours of their own. Thus out of guilt, for example, he will take advantage of school punishments and poor marks to provoke punishment from his parents, or else, by a series of transfers and by regression, he will turn into a "good pupil" who is obedient and well disciplined, or else he may take refuge in passivity. All these are ways of adapting which are directly induced by his sub-conscious, but are diversely received, evaluated and spoken of by the school, depending on whether the emphasis is on the development of subjectivity, creativity, originality, and autonomy, or rather of conformity, passivity and obedience; it will also depend on whether the school has the means to fulfill its ambitions.

Thus, above all, school is the place where the paths begun within the family are continued. But school is far from just that. It is also the place where transformation and recuperation are possible, through the resolution of the Oedipus complex and the at least partial loss of the libidinal demands of impulses. Thus at school and because of school, affective, energy can be preferentially oriented towards group activities, school work, and play.

What is more - and because of the fact that the affective ties which may be formed in this framework are usually of lesser possessive intensity than those within the family - school may make it easier to overcome affective difficulties present within the family. For in the latter, the child is symbolically and physiologically the product of the father and the mother, the carnal fruit of the couple, with all the affective echoes we know that to have in the sub-conscious. In the school environment, the child is one member of a group, among others.

It is therefore easier for him to remain detached, and hence to master his impulses regarding the teacher and his friends. Besides, the adults are able to situate themselves more objectively with regard to each pupil. Thus the school environment offers the child a new chance to live his human relations in less overwhelming conditions. Fears, jealousies and aggressivities can be played out there with different partners. This thus renders possible a dedramatization, and thereby a lessening of anxious tensions.

But the school must also recognize its role in this endeavor, which is to be available as a place for exchanges between peers or with non-family adults, it must tolerate the possibility of a minimum of social life, and must allow, facilitate and encourage talk and discussion. This project, this attitude, must be embodied first and foremost in nursery schools in the "subjectivizing singling-out" of the child by an adult who wishes to make him a veritable conversational partner.

From the exchange of words emerges a real recognition of the other as subject. Because of it, the limits are drawn which define relationships between persons, between one person and all the others. These limits, which are activated by speech, are first of all the limits between the subject and those around him, limits which only exist because "I" is distinct from "you", and even that distinction depends on implicit reference to a "he".

All limits (7) result from words being turned into actions. The ethical intent - as outlined by Paul RICOEUR (8) - which preceeds any notion of morality and hence any rules, is built from the outset around the tri-polar articulation "I" - "you" - "he". Without this third person, this "he" against which, sometimes, crash the sea's unleashed waves (to borrow an image from the poet Jabes), without this "he" which defines and destroys the infinite horizon and its fascination, there could be no "I".. Because it demands that everyone adapt by accepting its rules, school allows the child to give up his compulsive personal reactions insofar as they have no place in a group.

In many cases, the child can then accept a change in his way of functioning, because the collective nature of this pressure partly relieves the subjective and arbitrary aspect it might normally have within the family. This allows the child to bend more readily. Identification and participation mechanisms come more easily into play, given the influence of the group and the large number of partners of the same age. A collective "ideal" can assert itself and motivate tendencies towards identification.

Because of this last, socialization becomes possible: this is essential in order for the child to situate himself in relation to others and thereby to understand and accept others and their differences.

The fascinating fantasies, which orient family experience to such a great extent, grow dimmer in school life in favour of another reality. Here omnipotent desires come more and more into confrontation with an awareness of one's limits, and in this way, first through games and other activities proposed in nursery school and later through school work, impulsive energy hitherto taken up with sub-conscious fantasies can be channelled in other directions.

Thus interest in school work originates from the satisfaction of sub-conscious impulses. Sublimation is facilitated by narcissistic satisfaction: the child makes progress. There again the sub-conscious is satisfied. Mathematics, for example, can open new avenues for exploring the adult world, history offers the possibility of situating oneself beyond one's own past in the collective past, etc...

We might describe here many other examples of what is at work in a child's sub-conscious at school. We lack the time to catalogue them more fully.

However, it is clear that, at school, the child can find a transference for his libidinal involvement and in so doing not only make progress but also "feel better" in body and mind.

By accepting to be not only a place of learning but also of exchanges, of talking and of life, by allowing space for group laws which humanize the man-child and through sublimation let him progress, school may be able to dedramatize some of these inner conflicts and suffering which we have said are the breeding-place for hatred and intolerance.

Then, but only then, can "pedagogy" take on its full meaning and reveal its potential.

Then approaching the language, geography and culture of certain foreign pupils becomes pertinent.

Then introducing to the class as a group the customs and traditions of their little Arab, Turkish or African friends, has chances of being fruitful, and lessons on ethics and the right to life and the right to be different can be justified...

By its very existence as a place of exchanges, of meeting, of social and intellectual learning, and as a place where libidinal energies are transformed into intellectual knowledge, school is the ideal place for promoting Human Rights.

If it accepts to be the place where, as Françoise DOLTO says, "the child's tongue is freed, his movements become more intentional, in the eagerness of meeting these others who have shown him the right to exist", then it will fight effectively against racism, xenophobia and hatred!

But, ... is that in the curriculum?

NOTES

1. MILLER A.: C'est pour ton bien: Racines de la violence dans l'éducation de l'enfant, Paris, Ed. Aubier, 1984

2. SCHAUDER C.: "Psychologie et justice: à propos de l'enfant, ANPASE 1986; p. 128-155

3. Such as the judge - a woman - who, in France in 1983, at the trial of a handicapped person for illegal parking, cleared the court-room of the other handicapped persons who had come to lend support to their comrade in difficulty, by saying: "Get rid of all that lot, this isn't a hospital."

4. The idea of purification, moreover, appears in classic nazi vocabulary: thus the nazis called areas "judenrein" (cleaned-of-Jews) where they had exterminated all the Jews, and we know that for Hitler, Jews were "Grand masters of prostitution and the white slave trade" (Mein Kampf, p. 66), who "poison the blood of others" (idem, p. 315), "like a dangerous bacillus" (idem, p. 304)

5. SCHAUDER cl.: op. cit.

6. Recommended reading on this question: Ecole et prévention, a collective work published by ERES, 1987 (Coll. Accord and A. Cri), and especially the articles by F. DOLTO, J. LEVINE, and Cl. SCHAUDER

7. On this question of limits, see our article "Pour une pratique des limites chez les enfants de moins de 3 ans" in La loi et le sujet, ERES Symposium, Ed ERES 1988 p. 71-77

8. RICOEUR P.: "Avant la loi: l'éthique in Encyclopedia Universalis (Les enjeux)

STORIES: ALL IN THE FAMILY

Summary of the lecture by Altan GOKALP

I ran ... I arrived home.
I was told "your father has just been born" ...
and I was given an egg to hold in my arms ...
The egg slipped out of my hands ...
An enormous cockerel emerged, and ran off down the street ...
(Opening formula from a Turkish tale - Boratvav 1958, p. 55)

Who has never been confronted by a child asking: "tell me a story"? Even before they can speak, children are able to tell the difference between a "story" and the other forms of oral communication which are offered them. In a story, as in the case of the other two narrative genres - myths and legends - with which it is often wrongly confused, we are in the presence of universal notions which prompt a search for meaning: work done by Russian formalists such as PROPP or MELETINSKY, or "story catalogues" of which the most famous is the Motif-Index (1932-1936) in which Aarne-Thompson have enumerated over 300 types, bring to light the fact that "The same "stories" shall we say, recur in diverse forms in very different societies". This kind of universality encourages attempts to see, through them, into the functioning of human imagination in the dialectic of identity and difference. (2)

Although they share an aspect of universality, on the one hand, and of otherness of time and space, on the other, the three narrative genres - myths, legends and stories - are nevertheless distinct in a number of points: they are therefore not interchangeable, as the fact of being fixed in writing would lead one to believe, and especially from the point of view of pedagogical activities.

There is no need to point out here that, from the very first steps taken by schools towards an openness to intercultural education, "story work" was obligatory more or less everywhere: it is a privileged approach to an activity which remains within the domain of oral traditions, while leaving room for a recognition of the culture of children from other places. In this intuitive approach, other peoples' stories seem to be full of differences and yet, at the same time, have a "family air" about them, which characterizes them from one culture to another, and which would seem to lead to the discovery of an identical source.

The results do not fulfill expectations: the constraints tied to the complex nature of the story as an oral genre, such as type of performance and degree of participation, constitute a complex reality in contrast with the apparent simplicity and universality of the genre. Take a few of the "rules of the art", for example: Luc Lacourcière, the Director of the Folklore Archives of Quebec, notes: "When I collect stories, everyone listens to the story-teller; when I collect legends, everyone has something to say." Mr. Louis Ténèze who reported that observation adds another "rule", which W.H. Jansen has proposed: "When participation approaches 100%, performance can be said to approach zero, and vice versa." (3)

At present, by way of an overview, we will take a look at the constituent aspects of the story, the function of the marvelous and finally the search for meaning: why stories?

IN THE LAND OF OTHERNESS

Let us first examine the spatio-temporal dimension. Myths refer back to the beginnings of time, people and things, whereas legends occur in a recent or far-off historical context. The story, as indicated by the marker "once upon a time", is situated outside of temporal notions. In the same way, whereas the action in a myth is usually accomplished, completed within the account, the action of a legend cannot be complete within the time frame: this would indicate, according to A. DUNDES, that in the presence of such accounts, one can "feel closer to the action in a legend than in a myth which happened a long time, a very long time ago, and hence one can also feel closer to the action in a legend than in a story which never happened." (4)

The temporal differences which distinguish the myth, the legend and the story can also be found in the spatial dimension. The myth and the legend take place in this world. "It is not necessary to leave the real world in order to enter into a legend: rather it is the legend which represents fantasy within the real world. The "real" fantasy of the legend is thus in contrast with the "false and fictitious" one of the story" (5), which takes place in a fictional world: thus one leaves one's own time and space, and enters into the story's world of dreams and fantasies. Take, for example, a few introductory "formulae" in Turkish stories, called tekerleme - which can be translated as "roulades" - and which illustrate the way in which one is projected beyond time and space and the logic of reality.

In the time when it was the time
when the sifter was in the straw,
when camels played ball
in the tent of the old hammam;
...
That was the time when
I had a tick to ride ...
and a flea as a spare.
I had masses of grass weapons, and a shield of rye;
I had a gun
Loaded with yoghurt .... etc (6)

The world of the marvelous

The reference to otherness in time and space which fundamentally distinguishes the story from the other two narrative genres and defines it, poses, as we have seen, the problem of the marvelous and the fantastic: these are other aspects of otherness with respects to time, space, and reality.

In the Western world in the Middle Ages, the term mirabilis was borrowed from learned culture and gave rise to the concept of the marvelous, through the plural form mirabilia (7), "which implies something visual, from the root mir (miror, mirari): hence mirror imagination and ideology". This is therefore the product of a heritage rather than a source, as Le Goff maintains in his structuring of the marvelous in Western tradition. In medieval Western Europe, the function

of the marvelous (why it occurred and was appreciated, and what it served for) seems to have initially been to act as compensation. "The marvelous counterbalances, the banality and regularity of daily existence: mirabilia tend to organize themselves into a kind of upside-down universe where the principle themes are: the abundance of food, nudity, sexual freedom, and idleness. That is the theme of The Land of Cocagne, which appeared in the 13th century and which does not seem to have existed before." (9) An upside-down world, perhaps, but also a backwards world, Le Goff insists, where this medieval marvelous setting appears like the place of "an ideal terrestrial paradise and a "golden age" which do not lay ahead but behind, and which, if one were to search for it in some utopian millenium, would be found not on some future horizon but through a return to the past." Le Goff concludes that the marvelous was certainly a form of resistance to the official ideology of Christianity.

IN THE MARVELOUS MIRROR

"In a world with which we are familiar, which we know well, where there are neither devils, fairies nor vampires, an event happens which we are unable to explain by the laws of this same familiar world. Whoever perceives the event must choose one of two possible explanations: either it was an illusion of the senses, the product of imagination, and thus the laws of the world remain what they are, or else the event really took place, and is an integral part of reality, but of a reality governed by laws unknown to us ... The fantastic fills in during this uncertainty: once one has chosen one or other explanation, one leaves the fantastic and enters into the adjacent genre, the strange or the marvelous." (10) Todorov points out that the fantastic is the hesitation felt by a person who does not know the natural laws, when faced with an apparently super-natural event. As regards their temporal framework, the fantastic, the strange and the marvelous do not occupy the same positions: the present, merely the line between the past and the future, is the domain of the fantastic through the hesitation of a moment, whereas the marvelous, territory of the unknown, is situated in the future; and as for the strange, linked to foregone experience, it lies in the past.

Do Bosch's great paintings belong to the domain of the fantastic? R. CAILLOIS asks the question, and replies in the negative: "and yet every detail attests to a prodigious inventive talent: different kingdoms intermingle, the most far-fetched alliances are frequent, and a man pierced by harp strings is one of the least spectacles represented in these redundant accumulations of marvels. But it is precisely the accumulation of these marvels which in the end constitutes a coherence: they all depend on a premise which gives the enchanted scene a kind of normality (...). the law of an entire universe of the unusual. The fantastic is only fantastic when it appears as a scandal inadmissible to experience and reason." (11) CAILLOIS puts forward a "genre law" for the fantastic: "The fantastic needs something involuntary, something felt, an uneasy questioning leaving one no less uneasy, which crops up uninvited from who-knows-what shadows, and which its author is obliged to take as it comes, and to which he would sometimes desperately like to have the answer." (12) The fantastic cannot depend solely on the unreality of the characters, in Caillois' opinion, as their power to disturb is practically nil. One is too aware that they do not exist, that they are pure fantasy. (13)

From this point of view, the story, which is the domain of the marvelous, diverges from the fantastic: "Super-natural events in them do not provoke surprise: neither the hundred year's sleep, nor the talking wolf, nor the fairies' magical powers. The things that happen in stories are only conceivable in a story. In a word, one can apply the universe to stories but not stories to the universe." (15) In its relationship with reality and the imaginary, the story is firmly situated on the level of the imaginary, enclosed in its own internal logic. What sets fairytales apart is more a certain style of writing, and not the status of the super-natural, according to TODOROV (16), who chooses to distinguish the "purely" marvelous, which cannot be explained in any way, from the "imperfectly" marvelous, which justifies the presence of the super-natural. He distinguishes in this way four types of the marvelous present in stories:

1. The hyperbolically marvelous: In this case, phenomena are only super-natural by their size, which is greater than what we are accustomed to. For example: the Thousand and One Nights, where Sinbad the Sailor swears to having seen fish a hundred and even two hundred cubits long. This kind of super-natural, Todorov notes, does not upset reasonable thought too violently.

2. The exotically marvelous: relates super-natural events without presenting them as such. The implied listener in these stories is supposed to be unfamiliar with the regions where the events are taking place, and so he has no reason to doubt them.

3. The instrumentally marvelous: contains little gadgets and techniques impossible at the time being described, but which might, after all, be quite possible. For example: a flying carpet.

4. The scientifically marvelous: which spans from Jules Verne in the 19th Century to science fiction today. The super-natural is explained in a rational way, but based on laws which are unknown to contemporary science.

"THE SUBTERRANEAN COHERENCE OF A NETWORK OF DISCONCERTING IMAGES" (16)

Entirely within the level of the imaginary as they are, and spread out to the limits of otherness where they invite us to travel, aren't stories merely pure fantasy? The exclusive realms of dreams, as the term "fantasy" would suggest? With a mirroring function, as the word "marvelous" indicates? Myths, legends, and stories: the three genres are distinct and yet they belong to the same family. Myths, until recently considered to be an infirmity of reason, now appear, in the light of anthropology, to be the manifestation of the exuberance of triumphant reason. Thanks to work done by DUMEZIL and Cl. LEVI-STRAUSS, myths are seen to bridge the gap between the real and the imaginary, and offer a logical solution to resolve a contradiction in reality, which is expressed not in the body of the mythical tale, but beyond the language, in the interconnections of the different elements of the myth.

As in the case of the myth, where there is no direct relation between reality and the content of the myth, the purpose of the story is not to be sought on the surface, in some direct relation, symmetrical and inverted in relation to reality. However, although nearly everyone agrees that throughout the world the universality of stories prompts consideration of them within a system, yet the means of approaching this system vary.

Since PROPP, the postulate of Russian formalists has been to study stories on the basis of the function of the characters. "By function, we mean the action of a character, as defined from the point of view of its significance in the advancement of the plot" Propp says. His postulate is based on four basic theses:

1. The permanent, unchanging elements of the story are the functions of the characters, whoever these characters may be and whatever means are used to carry out the functions. Functions are the fundamental constituent parts of the story.

2. There are a finite and limited number of functions which make up a marvelous story: 31 in all.

3. The succession of functions is always identical.

4. All marvelous stories are of the same kind, as regards their structure.

This formalist postulate, which is to be credited with introducing the notions of system, functions, and structure into the study of stories, fails however to account for the - numerous - transformations of stories. For C. BREMOND, Propp's postulate confuses structure with function and as a result eliminates all basis for an evolutive study: "If a zoologist were to transpose the Proppian notion of function into his own domain, he would be led to classify together, disregarding the structural differences of their swimming members, sardines, seals and whales, given that they are all animals characterized by the adaptation of their members for the function of "swimming".

THE HEROIC MODEL

To this attempt at systematization in terms of function - which founded a school -, one must add the efforts made to outline the just as recurrent heroic model. One of the first and most remarkable of these studies on the heroic model can be considered to be the book by Freud's student Otto RANK: The myth of the birth of a hero, published in 1909. On the basis of examination of fifteen heroic cycles - including that of Oedipus, Moses, Jesus, etc... - RANK concluded that it was possible to establish a heroic model bearing 22 distinctive traits depicting the events of a common royal itinerary. (19)

Typology of the heroic model is seen by TODOROV (21) as founded on the mode of relationship between the heros, ourselves, and the laws of nature. Five types stand out, of which two allow us to distinguish the myth from the story and the legend:

1. The hero has a superiority (in kind) over the reader and beyond the laws of nature: this genre is the myth.

2. The hero has a superiority (in degree) over the reader and beyond the laws of nature; this genre is either the story or the legend.

Besides functions, structures, and heroic model, another aspect gradually emerges: "the moral of the story", as we are told by children's songs and by story-tellers. The story is in fact a "moral tale". As A. JOLLES points out (21) in fact, for PERRAULT in his collected Stories of a By-Gone Time, and Morals, "However frivolous and bizarre the adventures of these fables may be, it is certain that they awaken in

the children a desire to resemble those whom they see becoming happy, and at the same time a fear of the misfortunes which befall the bad characters because of their wickedness (...). These are seeds which we are soving, which initially only provoke movements of happiness or sadness, but which are bound to blossom into good intentions." "Wishful thinking and wish fulfillment" (22): the story is satisfying "because things happen in these tales as we wish they would in the world, as they should happen", comments JOLLES. "If one thinks, as Kant does, that ethics reply to the question "What should I do?", the story is out of place there. But one can consider that beyond this notion of ethics there exists another ethic which answers the question "How should things happen in the universe?", as well as an ethical judgement oriented not towards deeds but rather towards the event: one can see that this is the judgement which is built into the story of language. This presentation of the event, or "naive morality" is at the heart of the story: "On the one hand, it takes the universe and understands it as a reality which it rejects and which does not correspond to its own ethic of the event, and on the other it proposes and adopts another universe which satisfy all the demands of naive morality". (24)

It is in this characteristic of "naive morality", of the ethic of the event, that may perhaps reside the fundamental difference which separates the myth from the story and from the legend. The myth is not a representation of reality, and LEVI-STRAUSS has shown that myths must be deciphered among themselves, without the knowledge of the people who produced them", within an autonomous order of significances; whereas the life and evolution of stories belongs much more to what C. BREMOND calls "a dispersed family" which it is right to reunite. They are, at least in a given cultural area, the members who come from the same stock, but which have been transformed either accidentally (by haphazard transmission) or intentionally (in order to adapt to new ideological conditions), and whose family ties are no longer immediately obvious. (25)

NOTES

1. BOROTAV P.: zaman ZAMAN içinde (In the time when it was the time ...), Istanbul 1958

2. CALAME-GRIAULE, GOROG KARADY: Le conte pourquoi, comment? Ed. CNRS 1984; p. 12

3. JANSEN (1957) quoted by TENEZE M.L.: Introduction à l'étude de la littérature orale: le conte, in Annales ESC 24th year N 5, Sept-Oct 1969

4. DUNDES A.: Analytic essays in folklore, Mouton, The Hague, Paris, New York 1979; p. 165

5. Ibid.

6. BOROTAV, op. cit.; p. 54

7. LE GOFF J.: "Le merveilleux dans l'Occident médiéval", in Proceedings of the Symposium on the strange and the marvellous in medieval Islam, Paris, Association for the advancement of Islamic studies, 1978; p. 63

8. Ibid.

9. Ibid; p. 69

10. TODOROV T.: Introduction à la littérature fantastique, Paris, Le Seuil, coll Points, 1970; p. 29

11. CAILLOIS R.: Au coeur du fantastique, Paris, Gallimard, coll Idées, 1985; p. 87

12. Op. cit. p. 105

13. Ibid.; p. 138

14. JOLLES A.: Formes simples, Paris, Le Seuil, 1972; p. 184

15. Ibid.; p. 59

16. The expression is by R. CAILLOIS, op. cit.

17. PROPP W.: Morphologie du conte, Paris, Seuil, 1970; pp. 31-33

18. BREMOND Cl.: "The dispersed family" in Communications N 39, 1984, Paris, Le Seuil; pp. 5-43

19. RAGLAN, 1956, pp. 174-175, quoted by DUNDES, 1979

20. TODOROV, op. cit.; p. 15

21. JOLLES, op. cit.; p. 188

22. DUNDES, op. cit.; p. 171

23. JOLLES, op. cit.; p. 190

24. Op. cit. p. 191

25. JOLLES, op. cit.; p. 191

26. BREMOND Cl., art. cit.; p. 43

HUMAN RIGHTS EDUCATION AND THE NON-VERBAL FOR VERY YOUNG CHILDREN

Summary of the lecture by Micheline REY

1. LIVING BY HUMAN RIGHTS

Teachers may teach Human Rights ... But they can also live by them, with the children and in their environment: live with diversity and overcome the mechanisms of rejection, intolerance, denial, and misunderstanding which differences generally provoke; live by these principles, and awaken awareness.

In discussions of intercultural and Human Rights education, some people feel that these notions are unnecessary, and redundant: why intercultural and Human Rights, when all education seeks, even without them, to develop all children? But there we forget that our references are not universal. Education is threatened by ethnocentrism. It is necessary to step back a bit, and be explicitly vigilant.

In this context, Human Rights education seems to me to be more to do with experience and vigilance (which of course activates reflection and knowledge), than to do with teaching.

Furthermore, one tends to think that with young children, it is a matter of making them do, whereas with older children it will be a matter of making them understand. I do not think that this is so. At every age, not only experience but also awareness are important, which will allow the child to develop his communication and learning strategies, to learn to transfer his competences and to generalize them, to exercise his curiosity and his critical faculties.

It is this process which I shall try to present to you and to illustrate.

As a basis for our thinking, I would suggest a few images. They are used by scientists to give a simplified representation of certain processes, and I find them interesting from several angles. First, because they seem to me to correspond sufficiently well to reality to be explanatory, and next because they are sufficiently suggestive to stimulate our imagination. In this sense, I find them effective. As a matter of fact, what I would like to do is not to give (impose on) you new knowledge, methods or truths, but rather to suggest some ideas to kindle your thoughts, and stimulate your pedagogical imagination, your creativity as teachers, both on the practical and the intellectual level. After all for pedagogues it is less a question of following a method, of obeying, than of "foraging", and inventing, starting from ideas and materials, around a certain project. I am therefore going to offer you images, which you may explore and use, around a project of education in the respect of others (and, by the same token, of oneself), of intercultural and Human Rights education.

2. CULTURAL FILTERS

We know that human beings do not conceive of the world, life, reality and even nature in an objective, neutral or universal way. We perceive our environment through filters (our first impressions), through the modes of organisation which our culture, and our social sphere offer us, and which our education has incalculated in us. Whether explicitly or not, consciously or not, members of a cultural community shared certain conventions. One might say that reality is a kind of pandemonium which people see through their spectacles, which they organize by passing it through their filters, and which they govern by their system of codes (all metaphors which the educator may exploit to help children come to terms with diversity). All of our relationships with the world are determined by these filters. I will mention several areas, without being able to comment on all of them. But you can pursue the study of these questions yourselves.

According to the cultural filters, there are variations in:

* attitude towards life, time, the past and the future, relations between the living and the dead;

* attitude towards animals and objects, their status and their taboos;

* attitude towards the Other, and Others, the place of the individual in the community;

* communication. It has been said that language is "the reflection of the reflection", that is to say the reflection of the way in which a community sees reality. Pedagogically speaking, it constitutes a good illustration of the diversity of codes: for example, it is easy to observe, with children, that the phonological filters (the modes of selection and distribution of phonemes, or "sounds") vary according to the languages, and that the field of meaning of words is different (figlii, in Italian means both sons/children), as are the morphological and syntaxic systems (Turkish functions without articles). But communication goes far beyond linguistic and verbal dimensions. It calls upon many other elements to which it attributes meaning: social and situational context, organization of the exchange, gestures, polite forms, etc... It is built into a field of relationships which are subject to rules of interaction which vary according to the culture.

Here are a fev examples:

* You may perhaps have tears in your eyes or in your voice when you speak of a sad event. If you were Vietnamese, you would laugh instead, to hide your emotion.

* What significance do you give to everyday actions? What place do you give, in your social life and in that of your pupils, to eating, giving, making a bouquet of flovers, or dancing? These actions may be perceived as communicative or solitary actions, centred around the individual or built into community life; they may be routine and without significance, or obligation, or pleasure; they may be profane or religious, may represent licentious behaviour or a prayer ...

* Organization of the social sphere, way of life and behaviour. Certain aspects may seem to us to be taken for granted, whereas they are cultural structures and that, as a result, they are seen differently from one culture to another. Just think, for example, of a few of the elements which are the object of our preoccupations for these few days, and which have brought us together:

- The school institution, pre-elementary school, education ... What is school? What picture do children or their parents have of it, based on their experience, their culture? There are many representations of school, which one must take into account. School is: a building, holidays, a counter-education (the gypsies for example, do not subscribe to the behavioural standards conveyed by the schools). And what about infant school? In many places, it does not even exist, and the education of very young children is the responsibility of their families. In traditional education, the very educational institution itself does not exist, which does not mean that the children are not educated, but only that the paths of training are different.

- Family-school relations. What roles do the educational partners attribute to each other? We wish (at least that is what is said, though actions do not always confirm it ...) to collaborate with the parents, and we complain about their "opting out". But some parents (of Vietnamese origin, for example) consider that instruction is the province of the teachers. The roles and territories are separate, and it is culturally forbidden for them to interfere in school affairs.

- The goals of learning, knowledge, teaching and learning strategies. The importance of memory, obedience, discovery and creativity varies.

- The rhythms of daily life. The distribution of sleeping and waking time, of eating and fasting, are strongly marked by cultures and social environment. They are often the cause of tensions and misunderstandings.

All these behavioural patterns are linked to the representation which the actors have of these dimensions. They constitute the means of involvement and participation in society, and carry meaning.

- The sensory world. Not only languages, not only communication and behaviour refer and respond to different norms. Tastes differ also. The structure of the filter of perception varies. Depending on the culture, one develops and one learns to use one's senses differently. The individual sees his rapport with the surrounding world differently. For example, sensory education orients the perception of visual and accoustic space, of tastes and smells, of heat and cold, of movement, of distance, of order, of time and of duration. In the sensory and corporal education of very young children, this diversity is of great importance.

* The relation between the real and the imaginary (the area of the story, for example). It is these perceptions and relations which will be reflected in art, which will be organized by aesthetics, in different ways depending on the society and the culture.

3. A STEREOCULTURAL APPROACH TO EDUCATION

We know that it is beneficial for the cognitive and relational development of the child to put him in contact with several languages (stereolinguistic approach), on condition that the social context in which the communication takes place and the relationship between the languages are balanced. The three-dimensional approach to language is held to develop cognitive flexibility, curiosity, imagination, and the aptitude for searching for multiple solutions and resolving problems, and to offer a better perception of the arbitrary nature of denominations, offering greater protection from the tendency towards reification (cf. LAMBERT). In the same way, it is beneficial to put the child in contact with several cultures, and to give him an opportunity for a degree of detachment from the cultural filter he is accustomed to. School can be a place for discovering and accepting diversity, in its non-verbal forms. This will enable him to surpass compartmentalisation and to establish the grounds for (intercultural) communication not deformed by reference to inadequate patterns of behaviour interpretation. A prospect such as this constitutes more exactly an educational strategy which incorporates an awareness of numerous differences, opening out into solidarity and Human Rights education.

4. PRE-ELEMENTARY SCHOOL LIFE IN STEREO

I invite you, in the work groups that follows, to write down, on the basis of these preliminary notions, all the dimensions of pre-elementary school life and of relations with the families, which ought to be seen and lived "in stereo", whether in forms of communication, of organization of the social sphere, of lifestyles, of behaviour, of sensorial conception of the environment, or of the relationship between the real and the imaginary.

a) You might underline the elements which should be seen "in stereo" and reinterpreted, from the point of view of the new awareness and the training of educators.

b) You might make an inventory (simply as a suggestion, as it couldn't be an exhaustive list) of activities which could be an opportunity for the children to discover and recognize (= become aware of) the multiplicity of filters and the mutual enrichment which this "stereophony" affords.

Here are a few leads to start with:

* Filters, spectacles, and codes can be the opportunity for many concrete activities which help to underline the diversities: drawing what one sees through the spectacles, inventing communication codes. (see, for example A. MUNTER (1973) Il mondo negli occhiali, Emme Edizioni, Copyright: Aarau, Sauerländer, or UNICEF-UNESCO (1986): L'étranger vu par l'enfant, Paris, Flammarion).

* Rhythms, nursery rhymes, songs in several languages. (see, for example S. HUSLER (1987): Trois tristes tigres... Drei traurige Tiger..., Zaubersprüche, Geschichten, Verse, Lieder und Spiele für di mehrsprachigen Kinder(Garten)-Gruppe, Freiburg im B., Lambertus).

* The observation of names which change from one region to another, from one context to another, and to which everyone attaches a good deal of affective importance.

* Kamishibai theatre.

* Drawing the tree of life, or any other theme which lends itself to intercultural awareness.
(see, for example: G. BEREFELS, S. LINDSTROM, A.L. WIK THORSELL (1970): L'arbre de vie. Le monde raconté par les enfants., Barnen (Sweden), Ed. Rädda; Trad. from Swedish by A. Leander).

* Invite children and teachers from other schools or play-groups in the region (having differences of language or religious orientation, for example).

* Invite the parents, and prepare that invitation.

* Meals made up of dishes from different cultural traditions (sensorial education, of colours, smells, tastes).

* Celebrations (including events celebrated by families of other geographic or religious origins).

* School correspondence, which is also possible with very young children, by means of cassettes, photographs, drawings, etc...

* Visits to cultural places: markets, museums, churches and mosques.

* Stories and tales.

* And, of course, books, whose selection and use will depend on the chosen educational perspective.
(see, for example: P. SPIER (1981): Quatre milliards de visages, Paris Ecole des loisirs, and J.L. DUCAMP (1983) Les Droits de l'Homme racontés aux enfants, Paris, Les Ed. ouvrières et le Temps apprivoisé).

5. BUILDING A COMMUNITY

Let us make it quite clear that it is not a matter either of thinking of the differences in terms of unchangeable determinism, nor of freezing individuals and groups in their differences. We know, on the contrary, that an identity is not: it is built through interactions, in response to the image that the other has of one, by reaction, in order to identify oneself with that image or to oppose it. One's identity is rather like the reflection of the other's gaze. We are therefore all mutually responsible. We are responsible for what the other person will become, as well as for ourselves (and this is not an ethical proposition but a point of fact). Pre-elementary school shares this responsibility, and by providing an opportunity to live out this solidarity, it can be a place where one learns Human Rights, and where peace can be built.

WORKSHOP GROUP REPORTS

REPORT OF GROUP 1

President: Mr. Jon PEETERS
Rapporteur: Mrs Colette ROBACH

Mrs. Renée SINTOMER
Mrs. Françoise MALISANI
Mr. Konrad THEISEN
Mrs. Johanna HAEMEL
Mrs. Elia CONTOZ
Mr. Agostino Dos Reis MONTEIRO
Mrs. Sales Henriques Pereira JARDIM
Mrs. Ana Isabel CARO RODRIGUEZ
Mrs. Pilar MARTINEZ HIDALGO
Mr. Martin HERRMANNS

Composition of the group

The group was made up of 12 members from five countries, who teach at different levels, in different structures and pedagogical domains: pre-school teaching, teacher-trainers, school inspectors, university teachers.

The group's expectations and motivation

All the members of the group agreed on the following definition of their expectations to seek information, exchange, and confrontation:

- on the notion of Human Rights education in pre-elementary schools,
- on their own training in this domain,
- on their practice,
- on the daily reality with which they are confronted, in relation to their personal aspirations.

Main points from the discussions

A number of preliminary ideas prompted consideration and agreement on the part of all the members of the group.

* Nursery school, or the first place of education, should be a living environment in which the educator and the child encounter values defined together, through situations significant to both of them, not just in what is "SAID" but through what is "SAID" and "DONE", not through an intellectual approach through a live approach;

* The educational act is not an innocent act: it is underscored by an ethic which implies a number of social and moral values; it must take into account the identity of each group, of each individual;

* Human Rights education requires educational unity, and coherence of the educational project conceived around the young child by society (school, family, community).

All these partners must be able to work together in interaction within a living space in which relationships and affectivity come first in relation to cognitive elements.

Group analysis of these areas of thought

The group assigned itself the following tasks:

* To analyze everyday realities in order to relate them to the goals of Human Rights education. Diverse and varied situations (homogeneous classes or not, large or small classes, rural or urban classes ...) allow us to define together fields of investigation, in order to develop the relationship with "the other" (and) or the others.

What seems important to us all, is that the school, or play group, make it possible to set up situations which:

- create a common event, which develop feelings and emotions shared by all,

- encourage listening,

- make use of a common (verbal or gestual) language, which encourages contact and a privileged relationship.

One contribution (lecture) prompted the group to agree on the example of STORYTELLING as a possible field of investigation.

* To define the status of the different partners in the child's education.

- The child's place: his rights:
The child should find, in school or in the play-group, the material and affective security necessary to the harmonious development of his personality. He must be considered in all circumstances as a respected person, insofar as he is the subject and artisan of his own conquests.

- Role of the teacher and the educational team at school:
The teacher's role is one of education, training, organization, communication, observation, and regulation. He sets up "relational" situations which are varied, diversified, and with well thought-out objectives in relation to the priority areas, in order to encourage the child's adaptability and the setting up of multiple points of reference, and limits and rules to be defined together.

- Role of the parents, of the family:
The members of the group thought it crucial that the role of the family be complementary to that of the school, and that it be in line with the coherence of the educational project. The family ought to be able to become actively involved in concrete school projects, in projects with meaning.

- Role of the institutions which lay down guidelines for the reception of the young child:

Because social organisations are different from one country to the next, the group unanimously emphasises that counselling and educational structures must be well thought-out by decision-making bodies, not only on the basis of the families' socio-occupational needs, but also and especially on the basis of the fundamental needs of young children (biological rhythms out of phase with social rhythms).

* To get a better grasp on educational values, on social and moral references likely to elicit the approval of all the educational partners, regardless of the pre-school system proposed ("universal values").

The group tried to enumerate a few social and moral values, to "render the implicit more visible":

. autonomy;
. participation (taking responsibilities, making choices);
. development of the individual;
. affirmation of the self (to dare);
. openness towards others (knowing how to listen, converse, fit in);
. respect of oneself and of others.

* To look for practical means of applying Human Rights education along the lines of "know oneself, to be recognized by others".

First of all, the group wishes to reaffirm that communication is the crossroads of any pedagogy, before going on to say that a child-centred pedagogy implies:

- a well thought-out organization of space, of time, of the materials offered by the adult and which the child is free to act, transform and cooperate;

- that the adult will give priority to situations where the child can encounter diverse forms of communication and expression; that these situations be enriched, in order to allow the child to get to know himself, to express himself, and to dare;

- that the adult (or team) will multiply and diversify the situations oriented towards the final goal, and where the child is able to be both the actor and the artisan of his own training;

- that school will allow the child to get to know his nearer material and human surroudings, before expanding them, in order, if possible, to escape from stereotypes;

- that it encourages situations of working together to make decisions and assume responsibilities;

- that the attitude of the teacher permits a relationship to be established.

In short, a diversified pedagogy

. as regards content;
. as regards means of communication;
. as regards life situations

which encourages the child's adaptability and his receptiveness towards the world.

* To foster initiatives among bodies responsible for the pre-school system.

Suggestions

* With special regard to teacher trainers, the group emphasized

- the importance of further reflection on the orientations defined above (differentiated pedagogy);

- the need to set up training contracts between the trainers and those they are training;

- the importance of considering the development of the person: KNOW-HOW-TO-BE through non-didactic simulated situations (role-play...);

. making use of psycho-sociological techniques of communication;
. encouraging personal involvement;

- the need to learn to work in a team towards a training or educational goal (some countries would seem to have integrated this necessity into the teachers'quota of hours);

- the principle of action-research (relation between theory and practice).

The group still wonders about the conditions of recruitment, in relation to such goals. It seems difficult to believe that novadays recruitment really refers to an analysis of human potential, and to a definition of the teacher's profile. It would be desirable for recruitment criteria not to ignore the PERSONALITY of the candidate.

Might we not look for means of identifying this profile, by investigating from other points of view:

. psychological: who is the teacher?
. scientific : knows what?
: knows how?
. ethical : why be a teacher?

REPORT OF GROUP 2

Président: Mrs. Maria Fernanda ALVES-PEREIRA
Rapporteur: Mrs. Yvette LECOMTE

Mr. Georges WULLEN
Mr. Joseph DECOOPMAN
Miss Christine GAUTHIER
Mrs. Marie-Thérèse SYCHLA
Mrs. Ulla Marjatta FINNE
Mrs. Caterina MUSA
Mrs. Maria Regina Ruivo Freire de NOVAIS AZVEDO
Mrs. Maria Remedio ALFONSO GASSENT
Mrs. Eva-Maria SCHNEPPELT

The group expressed a consensus on the idea that HUMAN RIGHTS EDUCATION must primarily be reached through the recognition of "the right of the child TO BE A CHILD", and that the necessary CONDITIONS must be assembled so that these RIGHTS can be a part of what is LIVED.

I. The participants endeavoured to define what they mean by CHILDREN'S RIGHTS - or more exactly the aspects not to be neglected in order that the child may develop harmoniously. They set down as inescapable the following conditions:

Art. 1 To consider the child as a UNIQUE person.

Art. 2 To respect the individual pace of physiological, psychological, physical, logical...development.

Art. 3 To answer the child's affective needs.

Art. 4 To offer every child the RIGHT to a place in a pre-school facility

Art. 5 To grant the child the RIGHT to several POINTS OF VIEW: he should be looked after by several educators, and no longer by just one teacher for one or several years (requested by a few participants).

* A degree of concern was expressed relative to the admission into pre-elementary structures of children whose NEEDS and BASIC CARE are not met in their family surroundings.

II. The group underlined the necessity of keeping GENERAL OBJECTIVES in mind for the pre-elementary, which more particularly induce EDUCATION TOWARDS OPENNESS: openness towards OTHER and towards DIVERSITY in society.

- To respect the child's need for play.
- To cultivate self-esteem which stimulates potential and prepares for the discovery of others.
- To prepare and develop self-avareness by inciting the child to make choices.
- To encourage the development of creativity.
- To increase awareness of the possible COMPLEMENTARITY of others.
- To encourage SOLIDARITY over COMPETITION.

As the prerequisites and general objectives indicated should be guidelines for educational action in pre-elementary schools, the participants debated the CONDITIONS and REQUIREMENTS to have in the three following directions:

- teacher training
- expression of the school's openness to public scrutiny
- pedagogical practices and means of establishing them.

The success of Human Rights education demands thought on the 'successful training' of educators and teachers in pre-elementary schools. The following ideas were retained as priorities to be acknowledged in the training process:

* Initial training

1. The importance of 'self-knowledge' and 'aptitudes for communicating' in initial training. By practising group expression activities, encouters, group work, exchanges between the different partners in the child's education.

2. Balance training between 'development of the personality of the educator' and his 'professional training'. (Design professional training to draw on the richness and individual potential of the student-teachers.)

3. The aspect of 'Free expression of one's opinion within training', 'AUTONOMY' and 'CREATIVITY' seem to be the key principles for inducing and authorizing A PERSONAL EDUCATIONAL ACT.

4. Relate SERIOUS CONSIDERATION of HUMAN RIGHTS to the EDUCATOR'S professional ethics.

5. To add INDIVIDUAL ASSESSMENT the PRINCIPLE OF GROUP ASSESSMENT (OUTCOME OF A PROJECT COLLECTIVELY chosen, undertaken and pursued).

Team work contributes to Human Rights education.

* In-service training

Further training of educators within a society that is continually changing would appear to be an indispensable ANSWER to the RIGHTS OF THE CHILD.

- Call, for recognition of the RIGHT to further training
- The sabbatical year system is desirable
- The opening of a summer University for teachers of all levels.
- Except in the French public system, in-service training needs to be made more systematic; the participants regretted the inadequate provision for replacement teachers.
- The organization of REGIONAL, NATIONAL and INTERNATIONAL workshops is called for.
- The content of training should include the study of educational systems.
- Preoccupations were expressed RELATIVE to means of RECRUITMENT of pre-school educators and teachers.

* EXPRESSION OF THE SCHOOL'S OPENNESS TO PUBLIC SCRUTINY

Human Rights education include VALUES which cannot be appropriated without the collaboration of the family circle; it is important that the parents be organized as partners in schooling.

- In this line of thought, the group insisted on the need to make known the activities of school life: information, cooperation, participation, and involvement of the parents, each partner maintaining their own parental or professional specificity.

- To work with the parents around the IMAGE OF THE SCHOOL, yesterday and today, in order to up-date their relationship with it.

- To explain and redefine the purposes of pre-elementary school with the parents: to not leave them in ignorance of its goals, its methods, its strategies.

* Pedagogical practices and methods of application

It is a matter of giving priority, within the class-group, to strategies which develop the child's aptitudes for

- LISTENING
- PERCEPTION
- 'READING' OTHERS
- COMMUNICATION
- EXPRESSION
- The discovery and evaluation of his own potential and limitations.

The quality of the classroom atmosphere determines the CAPACITY for OPENNESS towards OTHERS.

- It is important that the belief in EDUCABILITY be heard and seen in the classroom.
- It is important that laxism not be tolerated, as it spreads a feeling of insecurity which does not help the child to build himself.
- It is important that the atmosphere be welcoming, serene, warm, understanding, stimulating and favourable to well-being, by encouraging spontaneous expression-liberation.

It is important that the 'tone' of the class invite the child to dare to express his suffering and anxieties without fear.

* Methods of application

It would seem that certain practices and the choice of certain activities encourage more than others the education of openness towards others and of diversity in our society. The group proposed a range of activities including:

1. Activities of EXPRESSION: stories, theatre, shadow theatre, music, puppets, danse, plastic arts, role-playing and mime.

2. PLAY activities: group games, cooperative games, autonomous games.

3. SENSORY activities.

4. Presesntation of works of children's literature, to stimulate oralization dealing with encounters (eg: Il Mondo negli Occhiali, Ed. M. Edizioni; or Saïd et Sophie, Ed. Centurion Jeunesse).

The group studied the arrangements and facilities to be organized in order to allow the proposed activities to be carried out:

In order to allow the child to exercise his choice and to meet his peers, other children other adults,... etc, the practice of - horizontal and vertical - DECOMPARTMENTALIZATION is an answer which may require team work, given that GROUPING of ENERGIES around a common project contributes to openness towards others.

* Thoughts

Are the child's rights respected by the principle of schooling from the age of two, according to certain modalities currently observable in Europe?

Special attention should be given in some countries to the pupil-teacher ratio, in which the youngest children find themselves.

Some European teachers who are already trained but are unemployed might well be resource persons to create groups of replacement teachers, in order to better organize further training courses.

The statute of teachers needs urgently to be revieved, so that their image can be enhanced and so that the importance of their role in the building of European society can be recognized.

BY WAY OF A CONCLUSION
by Martine ABDALLAH-PRETCEILLE

How to render in a few words the wealth of thoughts proposed both in the plenary sessions, and in the group discussions? I will therefore not try to sum up, but maybe just gather together all that has been said around a few pivotal ideas, while insisting on the originality and the specificity of this seminar.

HUMAN RIGHTS EDUCATION AS EDUCATION

The term 'teaching' has been massively rejected in this seminar, in favour of 'education'. It is obvious that the level in question - pre-school education - is largely responsible for this emphasis. Nevertheless, beyond the characteristics of the age of the public concerned, - the very young - one can clearly recognize a will to give School its educating vocation, in the broad sense of the word. The word 'pupil' was also in turn disgarded, and replaced by the idea of the child as subject. This double substitution reveals the imporance of subjectivization and individualization - not to be confused with individualism - in the building of an identity.

Allow me to focus on this phenomenon with you, as it is likely to be developed in the years to come. The words used are very significant. For instance, our statements often included words like:

- ethics
- philosophy (in the sense of a philosophy of life)
- values
- ideology (?)
- morality...

Human Rights systematically refer to this kind of semantic field. Their introduction in schools will invariably lead the teachers, as well as the partners in the educational system, to question the educational purpose of school.

Before going any further on this theme, it is important by way of precaution to draw attention to some dangers:

1. Nostalgia for the past, idealizing the schools of the past, reputedly full of value in comparison with schools and modern society which are too often wrongly seen - through the deforming prism of anomy, that is to say the loss and/or the levelling of values.

2. A return to ethics seen as a return to an out-of-date, obsolete and anachronistic morality, based on one morality and not on morality itself, a morality imposed, what is more, in authoritarian, black-and-white terms.

Human Rights ethics are not neutral territory. They are specific, and are built into a series of choices. They do not just correspond to a particular form of morality (or beliefs), but on the contrary they represent its generic and sublimated form.

3. The dissolving of Human Rights Education into the general notion of education. This danger, already mentioned in the introduction to this seminar, must be seen clearly. It would, indeed, be naive to believe that all education is necessarily part of an attitude of openness towards Others, and respect for diversity..., in a word all the values that Human Rights underline.

However, and despite its specificity, Human Rights education is not necessarily special, particular education in any way different in nature from other educational approaches. Mr. Schauder rightly insisted on the parallels between the prevention of early relational disturbances and the prevention of racism.

Human Rights education appears as a fundamental educational action, and not as an optional extra.

HUMAN RIGHTS EDUCATION IN PRACTICE

To 'live by' and 'practise' Human Rights: these are the expressions which express the will to go beyond talks about Human Rights, which is generally moralizing and which passes over individuals and groups without prompting any doubts.

The effectiveness of Human Rights education resides in its ability to motivate energies, to set up practices and to bring about a climate coherent with Human Rights philosophy. Rich and varied educational situations have been mentioned by various people, during the group discussions, and so I will not go over them again. A few methodological principles and some guidelines were suggested by A. GOKALP and M. REY, and it may suffice to refer to them.

Human Rights and Children's Rights, the two expressions would seem a priori to go together naturally. But they perhaps deserve a closer look. Confusion? Distinction? Complementarity of rights? Beyond the relatively attractive aspect of the formula, the status of childhood and the child is questioned. The child as a 'unique person' (expression used in one of the groups), to be sure, but is there really a consensus in all cultural areas as to the definition of that statement?

In any case, Human Rights education is above all else built into daily life, in the here and now, and is surely not to be found in statements of intentions which are always situated elsewhere, projected into the future and which only concern others. It is not a matter of drawing up an ideal construct, to be carried out in the future or in some other place. Human Rights education is an implicating education, which is based on the (even objectified) involvement of the actors (children teachers, parents, educators...).

The direct consequence of Human Rights being built into ordinary existence is the need to learn to observe, to clarify, and to focus on living - this obviously concerns the adults and not the children -. A need, therefore, for teachers to 'make the implicit visible', as one of the participants said, to overcome the mechanisms of denial, rejection and intolerance, and to analyse misunderstandings.

In this light, it is significant that this seminar was placed, from the outset and all along, under the sign of the child and concern for his development. The pit-fall of making Human Rights education about children rather than for children has been avoided. We might have been sorely tempted to confront the very world, beyond spatial and temporal references, which are in any case inaccessible at that age.

As it is essentially pragmatic, Human Rights education implies close collaboration between teachers, educators and parents. The hypothetical conflict of values as expressed through contradictory social practices (the role of violence, for example...) is not to be forgotten. To be sure, the composition of the group for this seminar did not enable us to thoroughly explore the notion of an educational project as coming not only from the teachers and/or educators, but as coming from the parents and the teachers, as a co-responsibility. (The participants are all coming from the school sector).

If pre-school education is envisaged only as (possibly complementary) add-on education, then problems of incompatibility and contradiction may crop up. As a result, it appears necessary, if not indispensable, to negotiate an educational contract between the different partners. The further schooling progresses, the more the situation (school, nursery, play-group...) takes charge of socialisation and the more important it is to develop an educational platform.

Everyone knows the dangers of educational incoherencies - they are a source of uneasiness and anxiety -. It certainly is not a matter of homogenizing the points of view, but rather of letting each partner get to know the rock-steady values and references of the other. This reciprocal explanation, this mutual elucidation, is the only guarantee of a kind of educational harmony. The child is defenseless in the face of ruptures; to learn to respect this need for coherence is to learn to respect the child, beyond mere talk.

Thus, teachers see their task of education developing, and, in parallel, they see their competences in the field of negociation and communication becoming the primary conditions for the exercise of their function.

HUMAN RIGHTS EDUCATION AS EDUCATION OF THE PERSON

One of the corner-stones of Human Rights education remains the building of each person's identity. Respect for others depends on self-respect, and vice versa. Mr. SCHAUDER, in his lecture, clearly expressed the psychological conditions for the development of racism. He showed explicitly how hatred of others merely provides an outlet for hatred of oneself, and he insisted on the need to verbalize this hatred in order to prevent it from turning inwards.

Self-esteem and also a certain kind of narcissism constitute, in fact, the primary conditions for setting up education in diversity and openesses towards others. To learn to know oneself and to know others, within a universal and singular dialectic: these are the alpha and the omega of Human Rights education.

In insisting on training the child, as a subject, the schools are not abandonning their teaching objectives but, on the contrary, broadening their field of involvement and ensuring the minimum conditions for intellectual development.

These are noble intentions and noble goals, to be sure, but do schools have the means to carry out their policy?

Once again the question of training lies at the heart of the problem. In the field of Human Rights education, teachers cannot refer to any previous experience, and must therefore ensure, at the same time their own training and that of the children. Learning to objectify one's own cultural references, to relativize one's point of view, to master one's emotions... all these cannot be improvised. If one supposes that teachers will acept this self-questioning, which is no longer on a professional level in the strict sense, but also on the personal level, what could, what should be the elements of such training?

EXPRESSION / COMMUNICATION / NEGOTIATION

This could be the tripod on which teachers' training might be situated, not so much in relation to their function as teachers but rather in relation to the function of educator, in the broadest and also deepest sense of the word.

It is surprising that the teacher, who is before all else a communicating and relating being, should never be identified in the framework of his development as a person, as an individual, but only on the basis of being a teacher. In the same way that schools have rediscovered the child behind the pupil, the training of teachers should be addressed as much to the person who is teaching as to the function.

Thus, Human Rights education is not just a question of notional and factual content, but also of educational notions on the subject level, whether this subject be the student or the teacher.

RECOMMENDATIONS

These different considerations lead us to formulate the following recommendations:

1. The massive introduction of applied human sciences into teacher training. It is not a matter of spreading information, as in university, but of professionalizing the contributions of these disciplines.

Psychology is too often reduced to child psychology, sociology deals mainly with the educational system, while social psychology, in turn, is often reduced to the introduction of sociogrammes designed for the analysis of relationships within the class group; ethnology and anthropology are practically ignored, although they are the best form of all for gaining experience of Others.

Training a teacher in his three-fold capacity, of relations, communication, and expression, means giving him the tools needed to decipher, analyse and set up appropriate answers. Teacher-training is the training of an adult involved in relationships, to be sure, with children but also with adults. It is not a question of having knowledge about human sciences, but of having the methodological and analytical tools needed.

2. Education for diversity, the basis for Human Rights education, is fed by the imagination, and vice versa. As a result, it is advisable to develop all possible educational situations, all forms of teaching, which enrich the imagination. Artistic education constitutes, in this way, a privileged area of involvement. Artistic education understood, it is true, in a perspective of enrichment and broadening of the field of expression and communication, and not as a normalization and homogenization of forms and of aesthetic values.

The story represents another excellent means for the manifestation of the imagination and, through its many variants and variations, it facilitates ways of dealing with diversity.

As it happens, work on and with the imaginary is more effective and especially less subject to rejection than the perception of differences based on reality. It allows freer expression because the Others are only indirectly concerned.

3. Human Rights education reintroduces the cultural parameter into the educational function as a mobilizing element of variation, and not as an explanatory system. In this sense, it broadens the field of application of intercultural pedagogy, which is not definable on the basis of a migrant public but truly in terms of an educational project built on openness towards Others and towards diversity.

Human Rights education, in this perspective, could be the basis for a global project aimed at exploring the subject and at proposing educational actions.

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